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Content

STUDENTS' LEARNING STRATEGIES IN ENGLISH COMMUNICATION AT IKIP MATARAM

Agus Salim, Tawali, Terasne 01-05

THE EFFECTIVENESS OF USING SHADOW READING IN TEACHING ENGLISH INTONATION

Ika Lusi Kristanti 06-09

THE EFFECT OF MNEMONIC DEVICE METHOD TO TEACH VOCABULARY

Hamid Asman 10-14

IDEOLOGY IN CHOOSING A CODE FOR CHILDREN IN BALONGMOJO VILLAGE

Wiwik Mardiana 15-22

TRACING RACISM TOWARDS THE BLACKS ON THE HELP (2011): A CRITICAL DISCOURSE ANALYSIS

Siti Alfin Nusro, Masriatus Sholikhah 23-28

DE HONG'S STRUGGLE AGAINST ANTI-SOCIALISM IN JUNG CHANG'S WILD SWANS

Abu Fanani 29-39

TRANSITIVITY SYSTEM AS THE REPRESENTATION OF FIELD IN BARRACK OBAMA'S INAUGURAL SPEECH

Muhammad Saibani Wiyanto 40-46

THE COHERENCE OF SENTENCES IN THESIS' ABSTRACTS WRITTEN BY STUDENTS OF ENGLISH EDUCATION PROGRAM AT UNIVERSITY OF PGRI ADI BUANA SURABAYA

Rikat Eka Prastyawan, Lambang Erwanto Suyajid, Joesasono Oedhurni 47-55

Content

STUDENTS' LEARNING STRATEGIES IN ENGLISH COMMUNICATION AT IKIP MATARAM <i>Agus Salim, Tawali, Terasne</i>	01-05
THE EFFECTIVENESS OF USING SHADOW READING IN TEACHING ENGLISH INTONATION <i>Ika Lusi Kristanti</i>	06-09
THE EFFECT OF MNEMONIC DEVICE METHOD TO TEACH VOCABULARY <i>Hamid Asman</i>	10-14
<i>IDEOLOGY IN CHOOSING A CODE FOR CHILDREN IN BALONGMOJO VILLAGE</i> <i>Wiwik Mardiana</i>	15-22
TRACING RACISM TOWARDS THE BLACKS ON <i>THE HELP</i> (2011): A CRITICAL DISCOURSE ANALYSIS <i>Siti Alfin Nusro, Masriatus Sholikhah</i>	23-28
DE HONG'S STRUGGLE AGAINST ANTI-SOCIALISM IN JUNG CHANG'S <i>WILD SWANS</i> <i>Abu Fanani</i>	29-39
TRANSITIVITY SYSTEM AS THE REPRESENTATION OF FIELD IN BARRACK OBAMA'S INAUGURAL SPEECH <i>Muhammad Saibani Wiyanto</i>	40-46
THE COHERENCE OF SENTENCES IN THESIS' ABSTRACTS WRITTEN BY STUDENTS OF ENGLISH EDUCATION PROGRAM AT UNIVERSITY OF PGRI ADI BUANA SURABAYA <i>Rikat Eka Prastyawan, Lambang Erwanto Suyajid, Joesasono Oediarti</i>	47-55

DE HONG'S STRUGGLE AGAINST ANTI-SOCIALISM IN JUNG CHANG'S *WILD SWANS*

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Abstrak: Di artikel ini, penulis menganalisa De Hong's struggle against anti-socialism in Jung Chang's *Wild Swans*. Penulis menggunakan teori Sosiologi tentang Anti-Sosialisme. Penulis menganalisa perjuangan De Hong melawan anti-sosial baik di era Kuomintang maupun Komunis. Akhirnya penulis menyimpulkan bahwa tokoh utama, De Hong, berhasil mencapai tujuannya dengan cara berjuang melawan anti-sosial baik di era Kuomintang maupun Komunis.

Kata Kunci: perjuangan, anti-sosialis, kejahatan, kekerasan.

Abstract: In this article, the writer analyzes De Hong's struggle against anti-socialism in Jung Chang's *Wild Swans*. The writer then uses Sociological theory about anti-socialism. The writer analyzes De Hong's struggle against anti-socialism in the era of the Kuomintang and De Hong's struggle against anti-socialism in the era of the Communist. At last, the writer draws conclusion that the main character, De Hong, succeeds in getting her objectives by struggling against anti-socialism both in the era of the Kuomintang and the Communist.

Key terms: struggle, anti-socialism, crime, violence.

INTRODUCTION

Struggle is a term people deal with every day in real life in order to survive. Young says that 'extinction follows chiefly from the competition of tribe with tribe, and race with race when civilized nations comes into contact with barbarians the struggle is short (1995:23). From this quotation the writer draws conclusion that struggle is a competition of tribe with tribe, and race with race surely to get something. In the novel, *Wild Swans*, Jung Chang, describes the competition of Japan with Chinese, the characters with the Kuomintang, and the characters with the Communists. In other words, she depicts the struggle of the Chinese people from the era of Japanese domination, the Kuomintang rule, and the

Communist power. The Japanese struggle for his existence in dominating China, the Kuomintang party for ruling the people of China and so does the communist party, politically. There are many characters undergoing a struggle. The narrator's father, who struggles against the brutality of the Kuomintang party as well as of the Communist party, even though he himself the Communist official, is inevitably noticeable. The narrator's mother, who then will be mentioned 'my mother' in the discussion, struggles against the Kuomintang policies as well as the Communist ones, though like her husband, she herself is a fanatic Communist follower. However, the writer here would like to limit to discuss the narrator's mother's

(De Hong's) struggle because she is the most prominent character to depict the struggle in the novel, instead.

The writer had better discuss Jung Chang's novel, *Wild Swans*, as it depicts a social life at that time. A literary work, for instance, a novel, cannot get rid of the condition of reality of the society in which the novel is written, because the author lives in the society itself. Rene Wellek and Austin Warren discuss the relationship between literature and society:

"Literature is a social institution, using as its medium language, a social creation. They are convention and norm which could have arisen only in society. But, furthermore, literature represents life; and life is, in large measure, a social reality, even though the natural world and the inner or subjective world of the individual have also been objects of literary imitation. The poet himself is a member of society, possessed of a specific social status; he receives some degree of social recognition and reward; he addresses an audience, however hypothetical" (1956:94)

In his *Sociology of literature*, Damono states that literature presents a picture of life which is a reality in society in that it involves relations among society, relation between society and personalities, relation among people, and among events in human's feeling (2009:01). Further, the relationship of literature and society has grown natural since the existence of which have been influenced by American and other thinkers.

".... in the study of literature a decisive dominance of an idea of criticism which, from Arnold through Leavis, had culture as one of its central terms; and discussion of society the extension to general conversation of an anthropological sense which had been clear as a specialist term but which now, with increased American influence and

with the parallel influence of such thinkers as Manheim, was becoming naturalized (Williams, 1983:06).

Hall talks about the relationship of literature and society, '....it belongs to the literature of social criticism rooted in rhetorical studies, literature, political economy, and sociology... (1996:122). Thus far, the relationship between literature and society is quite close to each other.

Instead of there being a relationship between Jung Chang's novel, *Wild Swans*, and the society, the novel gives us more understanding about life. It seems that a literary work will be worth reading if it talks of something valuable in that it gives us further awareness of life. It talks of something well-said:

One quality of all good literature is that it says something worth saying. Good literature adds to our understanding of life in the world around us. It embodies thought and feeling on matters of human importance (Little, 1966:02).

Surely, *Wild Swans* gives the readers understanding more about life. It further shows us the necessity of a struggle to achieve what we want.

Thus, the struggle discussed in this paper is De Hong's (Wild Swan's) struggle against anti-socialism in Jung Chang's novel *Wild Swans*. Before the writer discusses De Hong's struggle, the writer will elaborate the Kuomintang's anti-socialism and the Communists' anti-socialism. Therefore, what the writer is going to discuss is as follows: the Kuomintang's anti-socialism, the Communists' anti-socialism, De Hong's struggle against the Kuomintang's anti-socialism, and De Hong's struggle against the Communists' anti-socialism.

METHOD

The design of this study is The writer uses descriptive analytic method in this study in that the writer describes and analyzes De Hong's struggle against anti-socialism; the

writer, firstly, describes the main character in accordance with her struggle and, secondly, analyzes her struggle.

FINDING

The Kuomintang's Anti-Socialism in Jung Chang's *Wild Swans*

A. The Kuomintang's Crime in Jung Chang's *Wild Swans*

What the Kuomintang does when they rule China after the domination of Japan is to collect money at any cost. They disregard whether the money they collect is lawful or unlawful. Corruption wreaked havoc (117).

"It was called the "Tiger-Beating Squad," because people compared corrupt officials to fearsome tigers, and it invited citizens to send in their complaints. But it soon became apparent that this was a means for the really powerful to extort money from the rich. "Tiger-beating" was a lucrative job" (90).

Trafficking in young girls for brothels and slave-servants to rich men are also inevitable in the public eye during the Kuomintang power. "One trade was prospering: trafficking in young girls for brothels and as slave-servants to rich men" (104).

The Kuomintang, likewise, disregards whether a person is loyal to them or not as long as he/she disobeys the party's policy though they are not fully innocent, the Kuomintang will punish them sadistically. It happens to Bai, a girl who has been passionately loyal to the Kuomintang but she refuses to report her friend's affection to the Communists. Bai has been sentenced to death, brutally.

"When they opened the door, they saw her lying on her bed, gasping, her face deathly white.....My mother heard that she had been killed because she had tried to pull out: (91).

The Kuomintang seems to apply strict rules. They have to obey the party's policy, even though he/she has to take a life of the innocent Chinese. Likewise, those who once belong to the Kuomintang, in the intelligence system, cannot withdraw. The disobedient people will be murdered.

"Being involved in the intelligence system meant that he could hardly avoid having innocent blood—of his fellow Chinese—on his hands. But he could not get out. What had happened to my mother's college friend Bai was what happened to anyone who tried to quit" (95).

The Kuomintang has also committing a crime by murdering those who are connected to the other party member, in this case, the Communists, even though romantically. It happens to a knowledgeable Kang's girl friend. She has been put to death for her being romantically involved with the anti Kuomintang clique, Kang.

"He told her and some other girls that he had been involved in anti-Kuomintang activities in the city of Kunming in southwest China, and that his girlfriend had been killed by a hand grenade during a demonstration" (96).

Other evidence that the Kuomintang murders those who belong to the Communists, even though they don't do anything wrong is what happens to De Jong's first affection, her cousin, Hu. Hu has been sentenced to death.

"With an urgent edge to his voice, he told her he had to leave Jinzhou immediately, as the police were after him. When she asked why, all he said was, "I am a Communist," and disappeared into the snowy night.....His escort had been shot dead. A later report said Hu had been executed" (99).

There has been a murder to the students who are on strike for justice. 'Troops opened fire and scores of students

were injured, some seriously, and a number were killed' (109). Further, The crime in the Kuomintang era has been spread uncontrollably; the rape to the women by the chief police, Jin Ting-quan, can be seen as follows:

"In Six Household Village the man who had owned the most land, one Jin Ting-quan, had also been the police chief, and had brutally raped many local women. He had run away with the Kuomintang, and my father's unit had presided over the meeting which opened his house and his grain store" (141).

B. The Kuomintang's Violence in Jung Chan's *Wild Swans*

The Kuomintang will conduct an infliction of severe bodily pain to those who are against their policy. "Anyone who crossed the Kuomintang was likely to be accused of being a Communist, which usually meant arrest, and frequently torture" (90).

Regardless the civil people the soldiers in the Kuomintang era confront, they frighten the civilians by pointing the bayonet to them. It happens when the Kuomintang soldiers are in search for the persons who are in charge of the leak of their secret service.

"The soldiers took the gold and let my mother go, but they forced everyone into rooms at bayonet point and shut them in—so they would not send any more signals, they said" (123).

The chief police, Jin Ting-quan, commits not only a crime as mentioned above but also a violence to the civilians.

"When Jin came back with the Kuomintang the peasants were made to grovel in front of him and return all the goods they had been given by the Communists. Those who had eaten the food were tortured and their home smashed" (141).

II. The Communists' Anti-Socialism in Jung Chang's *Wild Swans*

In this era, Mao, the chairman of the Communists party declares policy that is against the public's will. He builds Cultural Revolution which put an end to: 1. the Capitalist-roaders, those who implemented policies that were alleged to be capitalist and anti chair man Mao. These included allowing free market in the countryside, advocating better professional skills for workers, permitting relative literary and artistic freedom, and encouraging competitiveness in sports—now termed 'bourgeois cups-and-medals mania' (416). It's been clarified by the observation of Er Hong, the daughter of De Hong and Chang Sho-Yu that her parents are the ones becoming the main targets of the Cultural Revolution.

"But she added at the end that both she and my father were being criticized as capitalist-roaders. My heart sank. By now it had become clear to me that capitalist-roaders—Communist officials—were the main targets of the Cultural Revolution" (414).

2. Class enemies who were presented as vicious malefactors who wanted to drag China back to the days of the Kuomintang, which would mean that we children would lose our schools, our winter shoes, and our food. That was why we had to smash these enemies, we were told (328). 3. Those against Mao's opinions. Through this way, Cultural Revolution, Mao is characterized as antisocialist. Before the writer elaborate the crimes and the violence conducted by Mao with his Communists Party, I would like to quote the fanatic follower of the Communists' words indicating the cruelty of the party. "The Communists are good, but all these people are dead....." (290).

A. The Communists' Crime in Jung Chang's *Wild Swan*

Mao's program is to eliminate Chiang Kaishek's followers, only those with high rank are left alive.

"The Communists also spared big shots like the "last emperor," Pu Yi, and top generals—because they were "useful." Mao's stated policy was:

“We kill small Chiang Kaisheks. We don’t kill big Chiang- Kaisheks.” Keeping people like Pu Yi alive, he reasoned, would “be well received abroad.” No one could complain openly about this policy, but it was a cause of much discontent in private” (160).

Those who are anti-cultural revolution are sentenced to death, let alone who belongs to his opposing party, the Kuomintang. It happens to a colonel of the Kuomintang who is punished with the intention of warning of the other followers.

“The execution of the colonel was part of a campaign to suppress ‘counterrevolutionaries’. Its goal was to eliminate all supporters of the Kuomintang who had had power or influence” (208-209).

It seems that his policy of eliminating the anti-revolution involves all the people. Everyone regardless civilian or non-civilian undergoes investigation. “A new political campaign had started—this time to uncover ‘hidden counterrevolutionaries’. Everyone was to be thoroughly checked” (238).

The intellectuals, even though they are knowledgeable people and the number of whom are small will be abolished as long as they are labeled as the Rightists, like the Capitalist Roaders, opposing to Mao’s policy.

Mao said that “rightists” had gone on a rampage attacking the Communist Party and China’s socialist system. He said these rightists made up between 1 percent and 10 percent of all intellectuals—and that they must be smashed (263).

It seems that Mao does not kill the people directly. He has a policy which makes the people undergo famine. It’s been quite ironic that there is famine everywhere since China’s lands are good for farming. He tends to build up steel factory in which farmers are employed by surely leaving their promising field.

“Thirty-five percent of the peasants had died in area where the harvest had been good—although little was collected, since the men had been pulled out to produce steel, and the commune canteen had wasted a large proportion of what there was. One day a peasant burst into his room and threw himself on the floor, screaming that he had committed a terrible crime and begging to be punished. Eventually it came out that he had killed his own baby and eaten it. Hunger had been like an uncontrollable force driving him to take up the knife. With tears rolling down his cheeks, the official ordered the peasant to be arrested. Later he was shot as a warning to baby killers” (291).

Likewise, not only do the common people undergo a threat when their words are against Mao’s but the President of China who should politically be more powerful than Mao undergoes a threat as well. It has been observed by a fanatic follower of the Communist on hearing that the President’s words, Li Shaoqi, are in contradiction to Mao’s words about the cause of the famine.

“Mao said that the famine was caused 70 percent by natural disaster and 30 percent by human error. President Liu Shaoqi chipped in, apparently on the spur of the moment, that it was caused 30 percent by natural disaster and 70 percent by human error. My father was at the conference, and when he returned he said to my mother: “I fear Comrade Shaoqi is going to be in trouble.” (291-292).

B. The Communists’ Violence in Jung Chang’s *Wild Swan*

Theoretically, the Communists party is anti-violence. However, it remains a lip service. They do not mind the peasants’ torture for they shake the stability of the party.

“Although the Communists were opposed to torture in theory and on

principle, officials were told that they should not intervene if the peasants wished to vent their anger in passionate acts of revenge” (142).

The communists play unfairly to the people. They just take care of the high officials for the prosperity. They forcibly get the food from the powerless peasants. Peasants who store the food for their family will have physical torture.

“Government policy was to provide food for the cities first, and commune officials were having to seize grain from the peasants by force. In many areas, peasants who tried to hide food were arrested, or beaten and tortured. Commune officials who were reluctant to take food from the hungry peasants were themselves dismissed, and some were physically maltreated. As a result, the peasants who had actually grown the food died in the millions all over China” (289).

Mao is a leader of terror and chaos. In his thought, ‘the son of a hero father is always a great man; a reactionary father produces nothing but a bastard!’ Armed with this theory, some high officials’ children tyrannized and even tortured children from undesirable backgrounds’ (363).

“Mao let all this happen in order to generate the terror and chaos he wanted. He was not scrupulous about either who was hit or who were the agents of violence. These early victims were not his real targets, and Mao did not particularly like or trust his young Red Guards. He was simply using them” (363).

The narrator’s parents undergo a moral violence because their departments dealt with culture, which should undergo a revolution, and their bosses in Peking were particularly hated by the Maos and had been purged at the start of the Cultural Revolution (417).

“My parents were in the direct line of fire. They were attacked in wall

posters with standard abuse like “Bombard Chang Shou-Yu” and “Burn Xia De-hong.” (417).

Mao again turns out to give physical abuse to persons regardless they have been loyal to the Communists Party. It happens to the narrator’s parents instead of the moral abuse aforesaid; the narrator’s mother is pushed to kneel on broken glass, she has to forcibly kneel down and kowtow to the crowds after a marching parade which puts her name down to earth, she gets a physical blow after being chilled with the rain.

“Physical abuse finally caught up with my mother. It did not come from people working under her, but mainly from ex-convicts who were working in street workshops in her Eastern District—robbers, rapists, drug smugglers, and pimps” (422)

Mao is supposed to be such an ambitious leader that ‘Throughout 1967 and 1968, while Mao struggled to set up his personal power system, he kept his victims, like my parents, in a state of uncertainty and suffering’ (468). Since then ‘I felt there was to be no end to my family’s suffering’ (510).

Terribly, Mao’s policy threatens not only those directly against him like the Capital Roaders but also those having a relative connection with the Kuomintang, even distant relatives.

“The capital-roaders were not the only ones who suffered in the cadres’ school. People who had had any connection, however remote, with the Kuomintang, anyone who had by some misfortune become the target of some personal revenge, or the object of jealousy—even leaders of the unsuccessful Rebel factions” (573).

The enemies of Mao, class enemy, the Capital Roaders turn out to be Mao’s guinea pig. In his opinion, human struggles are the motivating force of history. Unfortunately, it creates death and suffering to the people.

”The core of his thinking seemed to be that human struggles were the

motivating force of history, and that in order to make history "class enemy" had to be continuously created en masse. I wondered whether there were any other philosophers whose theories had led to the suffering and death of so many. I thought of the terror and misery to which the Chinese population had been subjected. For what?" (652).

III. De Hong's Struggle against Anti-Socialism in Jung Chang's *Wild Swan*

From now on, when the writer mentions the phrase 'my mother,' it represents the character of De Hong. As *Wild Swan* mentioned above that struggle is a competition with tribe and tribe and race with race. In Jung Chang's, the writer finds out that 'my mother' (represents a weak race) conducts struggles by protesting, joining the opponent party against the uncivilized party, the Kuomintang (represents a strong race). Likewise, in the era of the Communists, 'my mother' (represents a weak race) conducts struggles by protesting against the uncivilized party, the Communists (represents a strong race)

A. De Hong's Struggle against Anti-Socialism in the era of the Kuomintang

The first struggle of 'my mother' is that she walks away of the powerful Kuomintang on hearing that the Kuomintang underestimates the people of China, soon after the end of the domination of Japan.

"We, the Kuomintang, have been fighting the Japanese for eight years and have now saved you, who were the slaves of Japan....." My mother and her friends walked out "(82).

In fighting against the injustice, 'my mother' becomes the member of the political opponent of the Kuomintang, that is, the Communist.

"My mother had been turning more and more strongly against the Kuomintang for some time. The only alternative she knew was the Communist, and she had been particularly attracted by their

promises to put an end to injustices against women" (99).

'My mother's desire, though she gets the refusal because of the age, to be the member of the Communist grows stronger on hearing the death of her cousin as well as her first affection, Hu, by the Kuomintang.

"When my mother heard that her cousin Hu had been killed by the Kuomintang she approached Yu-Fu about working for the Communist. He turned her down, on the grounds that she was too young" (101).

'My mother's strong desire to join the Communist cannot be blocked even though she knows the effect of it, to have a physical torture, as the death of the innocent people lies down before her eyes by the Kuomintang.

"Many people had died at the hands of Kuomintang intelligence, and my mother knew that she risked torture if she was caught. This incident, far from daunting her, only made her feel more defiant. Her morale was also boosted enormously by the fact that she now felt herself part of the Communist movement" (102-103).

'My mother' tries to use her energy by collecting money from the haves for the haves not, because many people are dead of famine.

"She made a brief speech about how hard up the teachers were, and finished with the words: "We all know you are generous people. You must be very pleased to have this opportunity to open your pockets and show your generosity" (105).

'My mother's fights for the poor people and her commitment to the Communists in order that the people live prosperously are caused anew by the fact that the high officials of the Kuomintang spend their money extravagantly.

She was appalled by the casual extravagance of the Kuomintang elite

while people were starving to death in the streets—and this made her even more committed to the Communists (106).

‘My mother,’ as a student, also joins the underground movement in order to topple down the powerful party, the Kuomintang: ‘Armed with these more moderate policies, the Jinzhou underground set out to persuade the students and teachers to stay on. This became my mother’s main activity’ (109). As a chairman of the student union, ‘my mother’ gives support to the students who go to Tianjin for a petition toward General Chiu, the martial law commander.

“When the news reached Jinzhou, my mother immediately decided to organize support for the students who had gone to Tianjin. She called a meeting of the heads of the student unions of all the seven high and technical schools, which voted to set up the Jinzhou Federation of Student unions. My mother was elected to the chair. They decided to send a telegram of solidarity to the students in Tianjin and to stage a march to the headquarters of General Chiu, the martial law commander, to present a petition” (109).

‘My mother’s struggle for the truth she believes is proved by the fact that she keeps silent when she is forced to confess the one behind her movement, even though the scream of her tortured partners are unavoidable.

“The officer asked her if she would now write a confession. She refused, repeating that she knew of no Communists behind her. She was bundled into a small room which contained a bed and some sheets. There she spent several long days, listening to the screams of people being tortured in rooms nearby, and refusing repeated demands to name names” (111).

Still, under a horrible force to make ‘my mother’ mention names behind her movement, ‘my mother’ calmly gives no confession.

“eyebrow was raised in surprise that this seventeen-year-old girl was not a gibbering wreck. My mother told him calmly that she had nothing to confess” (112).

B. De Hong’s Struggle against Anti-Socialism in the era of the Communists

‘My mother’ undergoes a dilemma, the death of Hui-Ge by the Communists, the pro-Kuomintang relative, should she avenge him as she is committed to the Communist?

“My mother was caught in the middle—between her mother and her husband; and between her personal feelings, her grief over Hui-Ge’s death, and her political feelings, her commitment to the Communists” (208).

Though the Communists become the leading party, still ‘my mother’ is under their investigation due to the fact that she was regarded as having a connection with the Kuomintang. However, she never gives up telling the truth.

“Being under investigation did not in itself carry the stigma of guilt. It just meant there were things in one’s background which had to be cleared up. Still, she was grieved to be subjected to such a humiliating experience after all her sacrifices and her manifest loyalty to the Communists cause. But part of her was full of optimism that the dark cloud of suspicion which had been hanging over her for almost seven years would finally be swept away forever. She had nothing to be ashamed of, nothing to hide. She was a devoted Communist and she felt sure the Party would recognize this” (241).

Even though ‘my mother’s’ file contained detailed reports about every stage

of her life—as a student working for the underground, in the women’s federation in Jinzhou, and at her jobs in Yibin. These had been written by her bosses at the time. The first issue that came up was her release from prison under the Kuomintang in 1948. How had her family been able to get her out, considering that her offense had been so serious? She had not even been tortured! Could the arrest actually have been a hoax, designed to establish her credentials with the Communists so that she could worm her way into a trusted position as an agent for the Kuomintang? (242-243). Still, ‘my mother’ has a strong struggle, is a woman of strong character.

“But being a strong character, she was not crushed by fear, like so many, or confused by the deceptive logic and coaxing of the interrogations. She kept a clear head and wrote the story of her life truthfully” (244).

Under the suppression of the Communists, ‘my mother’ recognizes no fear as well as no tears.

“Tears would be interpreted as meaning she was feeling wounded by the Party or losing confidence in it. Both were unacceptable, and could have a negative effect on the final verdict” (245).

‘My mother’ never gives up struggling against anti-socialism though the Communist, the party she is committed to, has the same ideology as she in the first place. She was too busy ‘racing toward socialism’—as propaganda song went—with the rest of Chinese society (249).

‘My mother’ is warned by her party because of her observation that supports supplying things people need and as a result she is regarded as the rightist, the enemy of the Communists under Mao.

“What’s wrong with supplying things people need? If there is demand, there should be supply.” Because of this remark, my mother was given a warning about her “right wing tendencies.” (284).

‘My mother’ defends her colleague from being dismissed from his job as a writer, because he has written something that attacks the Communists. Even though she faces the giant Communists, she is still stick to the truth she believes that her partner is innocent.

“My mother told me years later that Mr. Da-li had been a writer of children’s science fiction. He was named a rightist in 1957 because he had written an article about mice stealing food and fattening themselves up, which was alleged to be a covert attack on Party officials. He was banned from writing, and was about to be sent to the countryside when my mother managed to get him relocated to my school. Few officials were brave enough to reemploy a rightist” (301).

‘My mother’ protects the people that she believes are innocent from being caught by the Communists.

“My mother was appalled, particularly as the purge threatened the very people she most admired. Besides, she could plainly see that even if she were to look for ‘enemies’ she would not find any. Apart from anything else, with the memory of all the recent persecutions few had dared to open their mouths at all. She told her superior, Mr. Pao, who was in charge of the campaign in Chengdu, how she felt” (347).

Likewise, ‘my mother’ protects the people that should be honored instead of being caught and tortured by the Communists, that is, the teachers.

“She went on to tell them that it was illegal to detain anyone without authorization, and that they should not ill-treat their teachers, who deserved their gratitude and respect. The door to the class room was opened and the ‘prisoners’ set free” (356).

Bravely, 'my mother' goes to Peking, as she was banned and threatened before, to ask for her husband's release from jail. "I am here to seek justice for him." (444)

"Suppose they denounced you to the Red Guards as a class enemy who was trying to escape?" Mother smiled and said, "I calculated that they would not take the risk. I was prepared to gamble everything. I had no alternative." (386)

'My mother's thought is quite in contradiction with Mao's. She is a helpful woman. She hates victimizing people unlike Mao who catches and tortures them.

"And she had done her job with unfailing helpfulness and efficiency. She had tried her best in previous campaigns not to victimize anyone, and had in fact managed to protect many. People knew the risks she had run, and repaid her by refusing to turn on her" (418).

'My mother' remains a strong woman though she has undergone a torture by the Communists. She never shows off to her children. 'She never showed the bruises on her body, and she was always composed, even cheerful. She did not want us to worry about her' (423).

'My mother' curses Mao for his killing on Pu Yi, his comrade at war against Japan. 'He even spared Pu Yi. Why can't he tolerate his comrades-in-arms who fought for a new China with him? How can he be so harsh on them? (429). Likewise, her advocate of the innocent people 'but why all of us, who after all only carry out orders? And why incriminate all these innocent people? And so much destruction and suffering?' (429) is so sincere.

That 'my mother's struggle for her husband's release by asking a help for Yan and Yong, credulous young lovers, who can help 'my mother's problem is noticeable. 'In desperation, my mother went to the Red Chengdu headquarters to see Yan and Yong' (454). 'My mother went to see Chen Mo

again, and asked him to put in a word with the Tings to stop my father's beatings' (461).

Eventually, 'my mother's struggle against Mao's anti-socialism succeeds. After five years of absence for her work, she gets it back after the death of Mao, even though her position is lower than before. It means that people of China don't agree with Mao's policy.

"On the day after Mao's death she had reported for work at her department. She had been at home for five years, and now she wanted to put her energy to use again. She was given a job as the number-seven deputy director in her department, of which she had been the director before the Cultural Revolution. But she did not mind" (654).

The triumph of 'my mother's struggle has been very obvious as she demands her husband's name to be cleared soon after she learns that there is a fair play in University Entrance Examination.

"At the end of May I was told unofficially that I had come through both exams with distinction. As soon as she heard the news, my mother stepped up her campaign to get my father's name cleared" (662).

CONCLUSION

The writer draws conclusion that the ruling Kuomintang party commits such crimes as corruption, trafficking in young girls for brothel and slave-servant, killing the not loyal innocent people, killing the prejudiced other party members even students, rape. They commit such violence as torturing those against their policy, frightening the civilian by the soldiers, instead.

While in the Communists era, they commit such crimes as killing the Chiang Kaishek's followers, killing anti-cultural revolution, rightists, capitalist roaders, making famine under the fertile land of China, and threatening those against Mao's words. They also commit such violence as torturing the peasants for the instability of the party, playing unfairly to people prosperity,

committing terror and chaos, and threatening, and threatening those who belong to the Kuomintang.

The objective of De Hong's struggle in the Kuomintang's era is to get the pride of Chinese people, to get the justice by becoming the member of the Communists due to Hu's death, to collect money for the famine, to topple down the Kuomintang because of the famine and the extravagant government by being the member of the underground movement, and to protest of the students' death by the Kuomintang.

The objective of De Hong's struggle in the Communists' era is to protest against the Kuomintang member's death by the Communists, to tell the truth of her past life under the interrogation of the Communists, to support the supplying things for the people who are regarded as anti-Mao (the leader of the Communists), to protect a writer who is against the Communists, the innocent people, the teachers who are regarded dangerous by Mao, to seek for the justice for her husband. At last, by her struggle, De Hong makes it to get the things mentioned above.

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